2-38.5.145

Their ſtudie is corrupt and vaine,
not one of them doth good
The lord beheld from heauē high
the maners of mankinde:
and ſaw not one that ſought aboute.
his liuing god to finde.
Thei went al wide and wer corrupt
and truly there was none:
That in the world d any good,
I ſay there was not one.
Did thei know god or worſhip him,
that were ſo ſwiftly leade:
My people to deuoure and ſpoyle,
and eate them vp like breade.
But thei ſhal feele a feareful time,
when god ſhal ſaye to them:
Standing amonge the company,
of good and righteous men.
Ye mockt the counſayle of the poze
on god when thei did cal:
But thei did put their truſt in god,
and he did helpe them al,
But who ſhal giue the people helth,
and when wilt thou fulfil:

The promise made to Israel
from out of Sion hil.
And turne their thral to libertie,
in bonde that long are lad:
That Jacob may therein reioyce,
and Israel be glad.

Domine quis habitabit. psalme. xv.

To those that leade a godly lyfe
the Lorde doth promise rest,
The fruites of al their fained faith,
are liuely here expreste.

O Lord within thy tabernacle,
who shal inhabit stil,
Or whō wilt thou receiue to rest
in thy most holy hil?
The man whose life is vncorrupte,
whose workes are iust and streight,
whose hart doth speake the very truth
whose tonge doeth no deceipt.
Nor to his neighbour doth none yll
in body goodes or name:
Ne seketh not to bring his frende,
to take rebuke and shame.
That in his hart regardeth not
malicious wicked men:

But

in mere.

last I shalbe sure;
hope shal rest.
not leaue my soule in hel
ou louest me:
lt not giue thy holy one,
oz to see.
er to the path of life,
ne restoze:
ght haue is my ioy,
ier moze.

s Domine, psalme. xvii.

che mans doctrine doth despise.
one to trust:
wishe none other wealth,
iue at iust

are out my right request,
when I complaine:
y prayer that I put forth
hat do not faine.
e iudgement of my cause
ye from thee
st ponder and perceiue,
z equitie.
t and try me in the night
t nothing finde:

The promise made to
from out of Sion hil.
And turne their thra
in bonde that long are
That Jacob may ther
and Israel be glad.

Domine quis habitat

To those that leade a godl
the Lorde doth promise re
The fruites of al their lab
are liuely here expressed.

O Lord within thy
who shal inhabit
Or who wilt tho
in thy most holy hille
The man whose life
whose workes are iust
whose hart doth speak
whose tonge doeth no
Nor to his neighbo
in body goodes or nam
Neseketh not to bring
to take rebuke and sha
That in his hart re
malicious wicked me

42 99

That at the last I shalbe sure,
my flesche in hope shal rest.
Thou wilt not leaue my soule in hel
for Lord thou louest me:
Nor thou wilt not giue thy holy one,
corruption for to see.
But rather to the path of life,
wilt gladly me restore:
For at thy right hande is my toy,
and shalbe euermore.

Exaudi domine, psalme. xvii.

Goddes churche mans doctrine doth despise,
his worde alone to trust:
The worldly wiche none other wealth,
but here to liue at iust

O Lord heare out my right request,
attende when I complaine:
And heare my praier that I put forth
with lippes that do not faine.
And let the iudgement of my cause
procede alwaye from thee
For thou doest ponder and perceiue,
what thing is equitie.
Search out and try me in the night
and thou shalt nothing finde:

That I haue spoken with my tongue
that was not in my minde.
But from the wordes of wicked mē
and pathes peruerse and yll:
For loue of thy most holy worde,
I haue refrained stil,
Then thy pathes that be most pure
Lord thou maist me preserue:
That in the waye wherein I walke,
my steppes may neuer swerue.
For I do cal to thee O Lorde,
for succour and for ayde:
Then here my praier & way right wel
the wordes that I haue saide.
Be good to those that trust in thee,
and in thy faith do stande:
But pitie not those that resist,
the power of thy right hande.
And kepe me Lord as thou woldest
the apple of thyne eye: (kepe,
And vnder couert of thy winges,
defende me secretly:
From wicked men that trouble me,
and dayly me annoye.

And from my foes that go aboute,
my soule for to destroye:
Which flow in their worldly welth
so ful and eke so fatte:
That in their pride thei do not spare,
to speake thei care not what.
thei lie in waite where I should passe
with craft me to confounde:
and musing mischiefes in their minds
thei cast their eyes to grounde.
Much like a Lion gredely,
that would his pray embrace:
Or lurking like a Lions whelpe,
within some secrete place.
Up Lord and ouerturne these folke
disperse them like a god,
Redeme my soule from wicked men,
whiche are thy sworde and rod.
I meane frō worldly men to whom
al worldly goodes are rife:
That haue no hope nor part of ioye,
but in this present life.
But of thy store for to be filde,
with pleasures to their minde:

And to haue children vnto whome,
thei may leaue al behinde.
But I shal come before thy face,
both innocent and cleare:
And al my ioy shalbe when thou,
In glorie shalt appeare.

Cæli enarrant. psalme. xix.

Al creatures set gods glorye foorth,
his worde and law doth fyll:
The world through out as hony swete,
converting soules from yll.

THe heaueus and the firmament
do wonderously declare:
The glory of god omnipotent,
his workes and what thei are.
Eche day declareth his course,
another day to come,
And by the night we know likewise,
a nightly course to runne.
There is no langage tong, nor speth
where their sounde is not heard:
In al the earth and coastes thereof,
their knowledge is conferde.
In them the Lord made royally,
a settle for the sunne:

Where

Where like a giaunt ioyfully,
he might his iourney runne.
And al the skie from ende to ende,
he compast rounde aboute:
No man can hide him from his heate
but he wil finde him out.
So perfect is the lawe of god
his testimonie sure:
Conuerting soules and maketh wise,
the simple and obscure,
Just is the iugement of the lord,
and gladeth heart and minde,
Pure his precept and geueth light,
to eyes that be full blinde,
The feare of god is very cleane,
and doeth endure for euer,
the iudgementes of the Lord are true
and righteous altogether.
And more to be embrast of thee,
then fined golde I saye,
The hony and the hony combe
are not so swete as they
By them be al thy seruantes taught
to haue thee in regarde:

And in performaunce of the same,
there shalbe great rewarde
But Lord what earthly man doeth
how oft he dooeth offende: (know,
then clense my soule from secret sinne
my life that I may mende.
And kepe me that presũptuous syns,
preuaile not ouer me,
And then shal I be innocent,
and great offences flee.
Accept my mouth & eke my harte,
my wordes and thoughtes eche one:
For my redemer and my strength,
O Lord thou art alone.

Exaudiat te deus .psalme. xx.

As god preserued Christ his sonne,
in trouble and in thrall:
So when we cal vpon the Lorde,
he will preserue vs all.

IN trouble and aduersitie,
the Lord wil heare the still:
The maiestie of Iacobs God,
wil thee defende from yll.
And send thee from his holy place,
his helpe at euery neede:

And so in Sion stablishe thee,
and mak thee stronge in dede.
Remembring wel the sacrifice,
that thou to him hast doen:
And doth receiue right thankefully,
thine offeringes euerychone.
Accoording to thy heartes desier,
the Lorde wil geue to thee,
And al thy counsaile and deuise,
ful wel perfourme wil he,
In thy saluacion we reioyce,
and magnifie the Lorde:
That thy petitions and request,
preserued with his worde.
the Lord wil his annoynted saue,
I know wel by his grace:
And send him heith frō his right hand
out of his holy place.
In charettes some put confidence,
and some in horses trust:
But we remembre God our Lord,
that kepeth promise iust.
thei fal downe flat, but we do rise,
and stande vp stedfastly:

Now

Now saue and helpe vs Lord ✠ kinge
on thee when we do crye.

Domine in virtute, psalme xxi.

Christes kingdome here he doth describe,
with his eternal power:
All that rise vp, him to resist
his right hand shall deuoure.

O Lord how ioyfull is the king,
in thy strength ✠ in thy power:
How vehemently doth he reioyce,
in the his saueiour.
For thou hast geuen vnto him,
his godlye harts desyre,
To him thou hast nothing denied,
of that he did require.
thou didst preuēt him with thy giftes
and blessinges manyfolde:
And thou hast set vpon his head,
a crowne of perfect golde,
And when he asked life of thee,
thereof thou madest him sure:
to haue longe life, yea such a life,
euer should endure.
Great is his ioye by thy helpe,
thy benefite and ayde:

Great

Great worship and great honor both,
thou hast vpon hym layde.
thou wilt geue him felicitie,
that neyer shal decay,
And with thy chereful countenaunce,
wylt comfort him alwaye.
For why the king strongly doth trust
in God for to preuayle:
therefore his goodnes and his grace,
wyl not that he shal quayle.
But let thine enemies fele thy force,
and those that thee withstande,
Fynd out thy [illegible] the [illegible] feele,
the power of thy [illegible].
and lyke no ouen burne them Lorde
in fyer flame and fume,
thyne anger wil destroy them al,
and fier wyl them [illegible].
and thou [illegible] the earth,
theyr fruit that shoulde encrease,
And from the number of thy folke,
their sede shal ende and cease,
For why much mischief did thei muse
agaynst thy holy name:

[illegible] and had no power,
for to perfoyne the same.
therefore thou right valiantlye
put them to flight and shame:
Wh[illegible] thy bowestringes redily,
against thine enemies face.
Be thou exalted Lord therefore,
in thy strength euery houre:
So shal we sing right solempnely,
praising thy might and power.

Ad te domine leuaui. psalm. xxv.

For ayde against her enemies,
the faithful church doth praye:
For patience in aduersitie,
and for the perfecte waye.

I Lift vp myne harte to thee,
my God and guyde most iust:
Now suffer me to take no shame,
for in thee doe I truste.
Let not my foes reioyce,
nor make a skorne of me:
And let them not be ouerthrowen,
that put their trust in thee.
Confounded are al suche,
whose doinges are but vaine,

O Lord therefore thy pathes & lawes
declare vnto me playne.
Direct me in thy strength,
and teache me I thee praye:
Thou art my god and sauioure
that helpeth me euery day.
thy mercies manifolde,
I pray thee Lord remembre,
And eke thy pitie plentiful,
that doth endure for euer.
Remembre not the faultes,
and frailtie of my youth,
Remembre not how ignorante,
I haue been of thy truth.
Nor after my desertes
let me thy mercy finde,
But of thyne owne benignitie,
Lorde haue mem thy mynde.
His mercie is ful swete,
his trueth the perfect waye,
Therfore the Lord wil geue a lawe,
to them that go astraye.
For al the waies of God,
are truth and mercie both,

To

To them that seeke his testament,
the witnesse of his trouth.
Now for thy holy name,
O Lord I thee entreate:
To graunt me pardon for my synne,
for it is wonderous greate.
Who so doth feare the Lord,
the Lord doth him directe,
To leade his life in such a way
as he doth best accepte.
His soule shal euer more,
in goodnesse dwel and stande,
Hys seede and his posteritie,
enherite shal the lande.
To those that feare the Lord
he is a firmament:
And vnto them he doth declare,
his wil and testament.
My eares and eke my harte,
to him I wil aduaunce:
that plucke my feete out of the snare,
of wilful ignoraunce.
With mercy me beholde,
to thee I make my mone:

For

For I am poore and solitarie,
comfortlesse alone.
The troubles of my harte,
are multiplied in deede:
Bring me out of this miserie,
necessitie and neede.
Beholde my pouertie,
mine anguische and my paine,
Remit my sinne and mine offence,
and make me cleane againe,
O Lord beholde my foes,
how they do stil encrease,
Pursuyng me with deadly hate,
that faine would liue in pease.
Preserue and kepe my soule,
and eke deliuer me:
And let me not be ouerthrowen,
because I trust in thee,
The iust and innocent,
by me do sticke and stande,
Because I loke for to receyue,
my succour at thy hande.
Deliuer Lord thy folke,
that be of thy beliefe:

Deliuer Lord thine Israel,
from al his paine and griefe.

Ad te domine clamabo. Psalm. xxvii

This Psalme setteth our the Phariseis.
with starryng hartes vncleane:
And sheweth how god is all our strength
by Christ our onely meane

O Lord I cal to thee for helpe,
and if thou me forsake:
I shalbe likened vnto them,
that fal into the lake.
The voice of thy supliaunt heare,
that vnto thee doth crie:
When I lift vp my hart and handes,
vnto the heauens hie.
Repute not me among the sorte,
of wicked and peruerte:
that speke right faire vnto their frēds
and thinke ful yl in hearte.
According to their handie worke,
as thei deserue in deede:
And after their inuencions,
let them receiue their meede.
Thei not regard the workes of god
his lawe ne yet his lore:

Therfore

Therfore will he their workes & them
destroye forevermore.

To render thankes vnto the Lord
how great a cause haue I:
My voyce, my praier, & my complaint
that heard so willingly.

He is my shielde and fortitude:
my buckler in distresse:
My hope, my helpe, my heartes relief,
my songe shal hym confesse.

He is our strength and our defence
our enemies to resist:
The health and the saluacion
of his elect by Christ.

Thy people and thine heritage,
thy blessed worde preserue:
Extol thy floke with faithful foode,
that thei may neuer swerue.

Afferte domino.psalm.xxix.

As Dauid dyd the temple decke
with yearely Sacrifice:
So Christes churche with spirituall gyftes.
ye must adorne tyme wyse.

Geue to the Lorde ye potentates,
and Princes of the worlde:

Ye rãbes that guide the chrisien flocke
geue laude vnto the Lorde.
Geue glory to his holy name,
and honour him alone:
Worship him in his maiestie,
within his holy throne.
His voice doth rule the waters al,
euen as him selfe doth please:
He doth prepare the thunder clappes,
and gouerneth al the seas.
Of vertue is the voyce of God,
and wondrous excellent:
Of ful great purpose and effecte,
and much magnificent.
His voice doth breake in Libanus
the Cedre trees ful longe.
which for their hyghnes are cõparde,
to mightie men and strong.
whom god wil strike with fearefulnesse,
and make them al as mute (nesse,
As calues that come to sacrifice,
or vnicorns ful wilde.
His voyce deuideth flames of fier,
and shaketh the wildernesse:

He

He maketh the desert quake for feare
that called is Cades.
His voice doth make the wild harts
and maketh the couert plaine: (taine
And his temple euery man.
his glory doth proclaime.
He stayed the rage of Noes floud,
and stopped the read sea.
And keepeth his seate as lord and king
in his eternitie.
the lord doth giue his people power,
in vertue to encrease:
The lord doth blesse his people,
with euerlasting peace.

Beati quorum.psalme.xxxii.

God promiseth saluation,
to the repentaunt hart:
Of his mere mercy and hys grace,
not for the mans deserte.

THe man is blest whose wickednes,
the Lord hath cleane remitted,
And he whose sinne & wretchednes,
is hid also and couered
And blest is he to whom the Lorde
imputeth not his sinne:

Which in his heart hath hid no guile,
nor fraude is found therein.

For whiles that I kept close my syn
in silence and constraynte:
My bones did waste & weare away,
with dayly mone and playnte.

For night and day thy hand on me
so greuous was and smarte:
that al my bloud and humours moist,
to drynesse did conuerte

But when I had confest my faultes
and shroue me in thy sight:
My selfe accusing of my sinne,
thou diddest forgeue me quite.
Let euery good man pray therefore,
and thanke the Lorde in time:
and then the floudes of euil thoughtes
shal haue no power of him.

When trouble and aduersitie,
do compasse me about:
Thou art my refuge and my ioye,
and thou doest ridde me out.

I shal enstruct thee, saith the Lord
how thou shalt walke and serue.

And

And bend mine eyes vpon thy wayes,
and so shal thee preserue.
Be not therefore so ignorant,
as is the asse and mule:
whose mouth without a raigne or bit,
ye can not guide or rule.
For many be the miseries,
that wicked men sustaine:
yet vnto them that trust in God,
his goodnes doth remaine.
Be merry therefore in the Lorde,
ye must lift vp your voyce:
And ye of pure and perfecte hearte,
be glad and eke reioyce.

Benedicam dominum. psalme. xxxiiii.

The prophet Dauid prayseth god,
warning vs to forbeare.
From cursing, and exhorteth vs
to liue in goodly feare.

I Wil geue laude and honour bothe
vnto the Lorde alwayes:
And eke my mouth for euermore,
shal speake vnto his praise.
I do delight to laude the Lorde,
in soule and eke in voyce:

That simple men that suffer paine:
may here and so reioyce.
therfore se that ye magnifie,
With me the liuing Lorde:
And let vs now exalt his name
together with one accorde.
For I my selfe besought the Lord,
he answered me againe:
And me deliuered incontinent,
from al my feare and paine.
Who so ther be that him beholde,
and shew him their vnrest:
He dasheth not their countenaunce,
but graunteth their request.
Who so in their afflictions,
vnto the Lorde doeth cal:
He heareth their suite without delaye,
and riddeth them out of thral.
The angel of the Lord doth pitche
his tentes in euery place:
To saue al such as feare the Lorde,
that nothing them deface.
Se and consider wel therefore,
that god is good and iuste:

And

And thei bee blest that put in him,
their onely faith and trust.
Feare ye the Lord his holy ones,
aboue al earthly thing:
For thei that feare the liuing Lorde,
ars sure to lacke nothing.
the mightie and the rich shal want,
yea thrust and hunger much:
But as for them that feare the Lorde
no lacke shalbe to suche.
Come nere therefore my children dere
and to my word giue eare:
I shal you teache the perfect waye,
how you the Lord should feare
Whoso woulde lead a blessed life,
must earnestly deuise:
His tonges and lippes from al deceit
to kepe in any wise.
And turne his face from doing yl,
and do the godly dede:
Enquire for peate and quietnes,
and folow her with spede,
For why the eyes of god aboue,
vpon the iust are bent:

That simple men that suffer paine:
may here and so reioyce.
therfore se that ye magnifie,
With me the liuing Lorde:
And let vs now exalt his name
together with one accorde.
For I my selfe besought the Lord,
he answered me againe:
And me deliuered incontinent,
from al my feare and paine.
Who so ther be that him beholde,
and shew him their vnrest:
He dasheth not their countenaunce,
but graunteth their request.
Who so in their afflictions,
vnto the Lorde doeth cal:
He heareth their suite without delaye,
and ridderh them out of thral.
The angel of the Lord doth pitche
his tentes in euery place:
To saue al such as feare the Lorde,
that nothing them deface.
Se and consider wel therefore,
that god is good and iuste:

And

And thei bee bleſt that put in him,
their onely faith and truſt.
Feare ye the Lord his holy ones,
aboue al earthly thing:
For thei that feare the liuing Lorde,
ars ſure to lacke nothing.
the mightie and the rich ſhal want,
yea thyrſt and hunger much:
But as for them that feare the Lorde
no lacke ſhalbe to ſuche.
Come nere therefore my children dere
and to my word giue eare:
I ſhal you teache the perfect waye,
how you the Lord ſhould feare
Whoſo woulde lead a bleſſed life,
muſt earneſtly deuiſe:
His tonges and lippes from al deceit
to kepe in any wiſe.
And turne his face from doing yl,
and do the godly dede:
Enquire for peace and quietnes,
and folow her with ſpede,
For why the eyes of god aboue,
vpon the iuſt are bent:

His eares likewise are giuen much,
to heare the innocent.
the lorde doeth frowne & bende his (browes,
vpon the wicked traine:
And cutteth away the memorie,
that should of them remaine.
But when the iust doth cal and crie
the Lord doth heare them so:
That out of paine and miserie,
forthwith he letteth them go.
The Lorde is kinde and merciful,
to suche as be contrite:
He saueth also the sorowful
the meke and poore in spirite.
Ful many be the miseries,
that righteous men do sufker,
But out of al aduersities,
the Lord doth them deliuer.
the lord doeth so preserue and kepe,
the bones of his alway:
That not so much as one of them,
doth perishe or decay.
the wicked die ful wretchedly,
thei seke none other boote:

And

And those that hate the righteous mē
are pluckt vp by the roote.
But thei that feare the liuing lord,
the Lord doth saue them sounde:
And who that put their trust in him,
nothing shal them confounde.

Beatus qui intelligit, psalme. xli.

The Lorde wyl helpe that man agayn.
that helpeth poore and weake:
The passyon here is figured,
and resurrection eke,

The man is blest that carefull is,
the nedie to consider,
For in the season perilous,
the Lord wil him deliuer.
the lord wil make him saue & sound
and happie in the lande
And he wil not deliuer him,
into his enemies hand.
And in his bed when he lieth sicke,
the lorde wil him restore:
And thou O Lord wylt turne to helth
his sickenes and his sore.
And in my sickenes thus say I,
haue mercy Lord on me:

And heale my soule whiche is ful wo,
that I offended thee.
Mine enemies gaue me yll repoꝛt,
and thus of me they saye:
When shal he die that al his name
may vanishe quite awaye.
And where as thei go in and out,
foꝛ to beholde and see:
thei muse much mischief in their harts
what so their sayynges be.
Mine enemies runne against me stil
together on a thꝛonge:
To take a counsaile and conspire.
how thei may do me wꝛonge
agreing on a wicked woꝛde,
and do determine plaine,
Be he destroyed with death say they,
he shal not rise agayne.
the man eke that I trusted most,
with me did vse deceyt.
Which eate with me the bꝛead of life,
the same foꝛ me layde wayte.
Haue mercy Loꝛd on me thereforꝛe
and let me be pꝛeserued:

That

That I may render vnto them,
the thinges thei haue deserude.
By this I know assuredly,
to bee beloued of thee:
Whē that mine enemies haue no cause
to triumphe ouer me.
Because that I am innocent,
Lord strength me I thee prayе,
And in thy presence poynte my place,
where I shal dwel for aye.
The Lorde the god of Israel,
be praysed now therefore,
Which hast bene euerlastinglye,
and shalbe euermore.

Judica me deus. psalme. xliii.

The woful mindeful whome wicked men,
would with their vil infecte:
Dooeth call to gard right and truth,
his steppes for to directe.

I Udge and defende my cause O lord
from those that euill be:
From wicked and deceitful men,
O Lord deliuer me.
For of my strength thou art the god
why putteſt me thee fro:

And

And why walke I so heauely,
oppressed with my foe:
Sende out thy light & eke thy truth.
and leade me with thy grace,
Bring me into thy holy hill:
and to thy dwellyng place,
That I may to the Altare go.
of god my ioye and chere:
And on my harpe giue thankes to the
O god my god most dere.
Why art thou then so sad my soule,
thus troubled and afrayed:
Stil trust in god for yet wil I
geue thankes to him for ayde.

deus auribus percipe, psalme

Goddes people shewe how wonderfly
he holpe their fathers olde:
And muche lament that nowe from thens
his hande he doth withholde.

OUr eares haue hard our fathers
and reuerently recorde, (tel
the wonderous workes that thou hast
in alder time O Lorde. (dooen,
How thou didst wede the Gentiles out
and destroyed them with strong hand

Planting

Planting our fathers in their place,
and gauest to them their lande.
It was not Lord our fathers sword
that purchast them that place,
It was thy hand, thy arme thy light,
thy countenaunce and grace.
thou art the king our god that holpe
Iacob in sundrie wise:
Led with thy power we threw downe
as did against thee rise, (suche
we trusted not in bowe ne sworde,
then could not saue vs sounde,
thou kepest vs from our enemies rage
thou diddest our foes confounde.
And stil we boast of thee our god
and praise thy holye name,
yet now thou goest not with our hoste
but leauest vs to shame.
whereby we flee before our foes,
and so be ouertrode,
yea kild of the heathen folke like shepe
and scattered al abrode.
thy people thou hast solde like slaues
in open market stedes.

For

For no reward, as though thei were,
of none accompt in dede.
and to our neighbors thou hast made
of vs a laughing stocke,
and those that rounde about vs dwel
at vs doo grinne and mocke.
the Gentiles talke, the people scorne
we be ashmed to see:
How ful of slaunder and reproche,
our wicked enemies be.
For al this we forget not thee,
nor yet thy couenaunt brake,
we turne not backe our hartes frō the
nor yet thy pathes forsake.
yet thou haste trode vs downe to dust,
where dennes of Dragons be
and couered vs with deadly darke,
and great aduersitie.
and if we had forgot thy name,
and helpe of ydolles sought,
Then hadst thou cause vs to correcte,
but lord thou knowest our thought.
and how that for thy sake O Lord
we be tormented thus,

as

As sheepe were to the shambles sent
right so deale they with vs.
Up Lorde why slepest thou, awake,
and leaue vs not for al:
Why hidest thou thy countenaunce,
and dooest forget our thral?
For down to dust our soule is brought
our wombe to earth doth take:
Arise, helpe and deliuer vs,
Lord for thy mercies sake.

Audite gentes. psalme. xlix.

Though riche men doo oppresse the poore,
discourage not therefore:
For vainly trusting in their goodes
they perishe euermore.

ALl people harken and giue eare,
to that that I shal tel:
both hie and lowe, both riche & poore.
that in the world do dwel:
For why my mouthe shal make discourse
of many thinges right wise:
In vnderstanding shal my harte,
his studie exercise.
I wil enclyne myne eare to knowe,
the parables so darke.

And open al my doubtful speache,
in metre on my harpe.

The wicked daies and euil time,
why should I feare or doubt:
When the oppressours mischieuous
do compasse me aboute:

For some there be that riches haue,
in whom their trust is moste:
And of their treasure infinite
them selues do brag and boast.

No man can yet by any meane,
his brothers death redeme:
Or make agrement acceptable
vnto god for him

Or pay the raunsome for his soule,
that he may liue for euer,
And tast of no corruption,
this lieth in no mans power,

We see that wise men die assone:
as foliche men and fonde:
And both doe leaue to other men,
their goodes and eke their londe,
although thei builde thē houses faire,
and do determine sure:

To

to make their name right great in erth
for euer to endure.
We ser againe it is not geuen,
with riches to haue rest:
But in that point a riche man is,
compared to a beast.
This is the foliche way thei walke
with pompe to get them fame,
And al their frendes that folow them
doe muche commende the same:
Whome death wil soone deuour like
when thei are brought to hel: (shepe
Then shal the iust in light reioyce,
when thei in darkenes dwel.
Yet for al this I trust that god,
wil saue my soule from paine:
And from al suche infernal power,
and comfort me againe.
yf any man waxe wōderous riche,
feare not I say therefore:
Although the glory of his house
encreaseth more and more:
For when he dieth of al these things
nothinge shal he receyue:

His glory will not folow him,
his pompe will take her leaue.
Yet in this life he taketh him selfe,
the happiest vnder sunne,
And doth commende al other men,
that doth as he hath vooen.
But when he shal go to his kinde,
where his forefathers be,
He shal his felowes finde ful darke,
that light shal neuer see.
A foolishe man whom ryches hath,
to honour thus prefarde:
that doth not know and vnderstande
is to a beast comparde.

Deus deus meus. psalme. lxiii.

Where as christes kingdome is oppressed,
the iuste desier of God,
Aboue al wealth that his pure worde,
may freely come abroade.

O God my god I watch to come,
to thee in al the haste:
For why my soule & body both
dooe thirst of thee to taste.
as drought of earth would water
so I desier eche houre:

For

For to beholde thy holy house,
thy glory and thy power.
Thy goodnes passeth worldly life
and these vncertaine dates,
My lippes therefore shal giue to thee
due honour, laude, and praise,.
And whiles I liue I wil not faile,
to worship thee alway,
And in thy name I shal lift vp,
my handes when I do pray.
My soule is greatly satisfied,
and fareth wonders wel:
when that thy mouth with ioyful lips
thy laude and praise doth tel.
Both in my bedde I thinke of thee
and in the euening tide:
For vnder couert of thy winges,
thou art my ioyful guide.
My soule doth surely sticke to thee
thy right hand is my power:
And those that seke my soule to strope
the sworde shal them deuoure.
The king and al men shal reioyce,
that do professe goddes worde:

For liers mouthes shal now be stopte.
that haue the trueth disturbde.

Exurgat deus. psalme. lxviii.

Christes glorious kingdome is declarde,
and how he shoulde ascende,
The church throughout the world doth laye,
the Jewes law taketh his ende.

LEt god arise, and then his foes,
wil turne them selues to flight,
His enemies then wil runne abroade,
and scatter out of sight.

And as the fier doth melt the waxe,
and winde blow smoke away,
So in the presence of the Lorde,
the wicked shal decay.

But when the Lord shal come to vs,
let righteous men reioyce:
Let them be glad and mery al,
and chereful in their voyce.

And singe out laude vnto the lorde,
his name to magnifie:
That sitteth as a sauiour,
aboue the starrie skie.
That same is he that is aboue,
within the holy place:

That

That father is of fatherlesse
and iudge of widowes case.
that same is he that in one minde,
the housholde doth preserue.
that bringeth bondemen out of thral,
when wicked men dooe sterue.
When thou wentest out in wildernes
thy maiestie did make,
The earth to quake the heauens drop
the mount Sinay to shake.
thine heritage with droppes of grace
ful liberally is weashte.
And when thy people mourne & plaint
by thee they be refreashte.
there shal thy congregacion dwel,
where thou doest poinct the place:
yea, for the poore thou doest prepare,
of thine especial grace.
thou Dooest commende thy worde O Lorde
and giue thine holy spirite:
To al that preach thy ghospel pure.
thy glory and thy might.
Kinges with their hoostes shal flie a-way.
thy worde shal geue the foyle:

The houshold of the liuing Lord:
shal then deuide the spoile.
Then shal the churche be innocent,
and white as siluer fine:
And in good life more orderly,
then beaten golde shal shine.
When he that ruleth earthly kinges,
the earth shal order so
Then shal the hil of Salmon be,
as white as milke or snowe.
Sens Basan is the hil of god,
and fruictful euery whit:
Then ye the membres of that hil,
why hope ye out of it?
Sens god is pleased wonders wel
to dwel within this hil:
And therein doth determine plaine,
for to continue stil.
whose charettes & his angels eke,
be thousandes on a thronge:
As in the mounte of Sinay,
the Lord is them among.
the Lord ascended vp on hye,
and led them bound with him:

That

That longe before in bondage laye,
of death and deadly sinne.
And as a man receyued giftes,
and gaue them vnto men:
yea, to his foes he gaue his spirite,
that god might dwel in them.
Now praised be the Lord therfore,
and dayly let vs prayse,
Our god that with his benefites,
doth prosper vs alwayes.
He is the god from whom alone,
saluacion commeth plaine,
He is the god by whome we scape,
from euerlasting paine.
this god will woũd his enemies head
and breake the heary scalpe:
Of those that in their wickednes,
continually do walke.
From Basan will I bring saied he
my people and my shepe,
And al mine owne as I haue dooen,
from daunger of the depe.
and make thē dip their fete in bloud
of those that hate my name:

And dogges shal haue their tōges em
with licking of the same. (brewed,
al men may see how thou O God,
thine enemies doest deface,
And how thou goest as god and king
into thy holy place.
the singers go before with ioy.
the minstrels folow after,
And in the middes the damsels playe
with timbrel and with taber.
Now in thy congregations,
O Israel prayse the Lorde,
And from the bottom of thy harte,
geue thankes with one accorde.
Thy chiefe is litle Beniamin
Thy counsaile princes bene
Of Iuda and of zabulon
and eke of Nepthalim.
As god hath geuen power to thee
so Lord make firme and sure
the thing that thou hast wrought in vs
for euer to endure.
then for thy temples sake shal kings
geue giftes to thee alwayes:

Greater

Greater then at Hierusalem,
of euerlasting prayse.
When thou shalt wast the wauering
that rage against al ryght (folke,
The stoute, the nice, the money men,
and those that loue to fighte.
Then out of Egipt shal they come
that long haue been ful blinde
Then Gentiles then shal reconcile
to god their sinful minde
then shal the kingdomes of the earth
sing praise vnto the Lorde,
That ouer al doeth sit and sende
to vs his mighty worde.
therfore the strength of Israel
ascribe to god on hie,
Whose mightie power doth far extend
aboue the cloudie skie.
Goddes holpnes is wonderful,
and drad for euermore:
And he wil geue his people power,
praysed be god therefore.

Quoniam bonus psalm. lxxiii.
he wondereth how the foes of God,
doth prosper and encrease:

And

And how the good and godly men.
doo seldome liue in peace.

HOw good is God to suche as be,
of pure and perfecte harte:
yet slip my fete away from him,
my steppes decline aparte.

and why because I fondly fal,
in enuie and disdayne:
That wicked men al thinges enioye,
without disease or paine.

and beare no yoke vpon their necke
nor burthen on their backe:
And as for store of worldly goodes,
they haue no want or lacke.

and free from al aduersitie,
when other men be shent,
And with the rest they take no parte,
of plague or punishement.

whereby they be ful glorioully,
in pride so high extolde:
and in their wronge and violence,
bewrapt so manifolde.

that by aboundaunce of their goods
they please their appetite:

and

and do al thinges accordingly:
vnto their hartes delight.
al thinges are vile in their respect,
sauing themselues alone,
Thei bragge their mischief openly,
to make their glory knowen.
the heauen and the liuing Lorde,
thei care not to blaspheme,
and loke what thing thei talke or say,
the world doth wel esteme.
the flocke therefore of flatterers,
doe furnishe vp their trayne,
For there thei be ful sure to sucke,
some profit and some gayne.
Tushe tush say thei to them selues,
is there a god aboue,
That knoweth and suffereth al this il
and wil not vs reproue
Lo ye may se howe wicked men,
in riches stil encrease,
Rewarded wel with worldly goodes,
and liue in rest and peace.
Then why doe I from wickednes
my phantasie refraine,

and

And wash my handes with innocẽtes
and cleaſe my hart in vayne:
and ſuffer ſcourges euery daye:
as ſubiect to al blame,
And euery morninge from my youth,
ſuſtaine rebuke and ſhame.
And I had almoſt ſaid as they,
miſlikyng mine eſtate:
But that I ſhould thy children iudge
as folke vnfortunate.
then I bethought me howe I might
this matter vnderſtande:
But yet the labour was to great
for me to take in hande.
Until the time I went into,
thy holy place and then:
I vnderſtode right perfectly,
the ende of al theſe men.
And namely how thou ſetteſt them
vpon a ſlippery place,
And at thy pleaſure & thy wyl,
thou doeſt them al deface.
then lord how ſone do thei conſume
and fearefully decaye:

Much

Much like a dreme whē one awaketh
the ymage passeth awaye.
Thus greued was hertful sore,
my minde was much oppress,
So fonde was I and ignorauute
and in thy sight a beast.
yet neuertheless by my right hand
thou holdest me alwaies fast,
And with thy counsaile dost me guide
to glory at the last.
What place is there prepared then
for me in heauen aboue?
There is nothing in earth like thee
that I desier or loue.
My flesh and ek my hart do feare.
but god doth faile me neuer,
For of my heart god is the strength,
my porcion eke for euer.
And lo al suche as thee forsake
shal perishe euerychone,
And those that trust in any thing,
sauing in thee alone.

Attendite. psalme. lxxviii.

The couenaunt and the wonderous workes
of god in Israel.

And howe he troubled them with plagues,
and yet howe oft they fell.

ATtende my people to my lawe,
and to my wordes encline,
My mouth shal speake straūge para-
and sentences diuine. (bles,
which we our selfes haue hard & sene
euen of our fathers olde:
and which for our instruction,
our fathers haue vs tolde.
Because we should not kepe it close,
from them that should come after,
But shew the power and glory of god
and al his workes of wonder.
With Jacob he the couenaunt made,
how Israel should liue,
And made the fathers the same lawe,
vnto their children giue.
that thei and their posteritie,
that were not sprong vp tho,
Shuld haue the knowledge of the law
and teache their seede also.
That thei might haue the better hope
in god that is aboue:

and

And not forget to kepe his lawes,
and his preceptes in loue.
Not being as their father were,
a kinde of such a spirite,
That would not frame their wicked
to know their god a right. (hartes
How went the people of Ephraim,
their neighbours for to spoyle:
Shoting their dartes the day of war
and yet they toke the foyle.
For why they did not keepe with god,
the couenaunt that was made:
Nor yet wold walk or lead their liues
according to his trade.
But put into obliuion,
his rounsaile and his wil:
And al his workes most magnifique
which he declareth stil.
What wonders to our forefathers
did he him selfe disclose:
In Egipt within the fielde,
that called is Thaneos.
He did deuide and cut the seas,

that thei might passe at ones.
And made the water stande as stil,
as doth an heape of stones.

He led them secret in a cloude,
by day when it was bright:
And al the night when darke it was,
with fier he gaue them light.

He brake the rockes in wildernes,
and gaue the people drinke,
As plenteous as when the depes,
do flowe vp to the brinke.

He drewe out riuers out of rockes,
that were both drie and harde,
Of such abundaunce that no fludges
to them might be comparde.

yet for al this against the Lorde,
their sinne did stil encrease:
And stirred him that is most high,
to wrath in wildernes.

Attempting him within their harts
like people of mistrust:
Requiring such a kinde of meate,
as serued to their lust.

Say-

Saying with murmuration,
in their vnfaithfulneſſe:
Can not this god prepare for vs,
a feaſt in wilderneſs?
Behold he ſtrake the ſtony rocke,
and flouddes forthwith did flowe,
Doubt not that he can geue his folke
both bread and fleſh alſo.
Whē god herd this he waxed wrath,
with Iacob and his ſeede:
So did his indignacion
on Iſrael procede.
Becauſe thei did not faithfully,
beleue and hope that he:
Could alwaies helpe & ſuccour them,
in their neceſſitie.
Wherfore he did cōmaund the cloudes
forthwith thei brake in ſunder:
And rained downe Manna for thē to
a foode of mekil wonder. eate,
When erthly men with angels foode
were fed with theyr requeſt:
He bad the Eaſtwind blowe awaye,

and brought in the Southwest.
and rained down flesh as thicke as
and foule as thicke as sande: (dust,
Which he did cast a midde the place,
where al their tentes did stande.
then did thei eate excedingly,
and al men had their filles:
Nothing did want to their desier,
he gaue them al their willes.
but as the meate was in their mou-
his wrath vpon them fel: (thes
And slew the floure of al their youth,
and choyse of Israel.
yet fel thei to their wonted sinne,
and stil thei did him greue:
For al the wonders that he wrought
thei had no fast beleue.
their daies therfore he shortened,
and made their honour vaine:
Their yeres did wast and passe away
with terrour and with paine.
But euer when he plagued them,
thei sought him by and by:

Remem-

remẽbring then he was their strẽgth,
their helpe and god most hie.
Though in their mouthes thei did
and flatter with the lord: (but glose
And w̃ their tonges & in their lippes,
dissembled euerye worde.
For why their hartes were nothing
to him nor to his trade: (bent
Nor yet to kepe or to performe,
the couenaunt that was made.
yet was he stil so merciful,
when thei deserued to die.
That he forgane them their misdedes
and would not them destrie.
yea many a time he turned his wrath
and did him selfe auise:
And would not suffer al his whole
displeasure to arise.
considering that thei wer but flesche,
and euen as a winde:
That passeth awaye and can not wel,
retourne by his owne kinde.
How oftentimes in wildernes,

did they the Lorde prouoke?
How did thei moue & stirre their lord,
to plague them with his stroke?
yea when thei were couerted wel,
of purpose they dyd moue:
The holy one of Israel,
hys power for to proue.
Not thinking of his hand & power,
nor of the day when he,
Deliuered them out of bondage,
of the enemie.
Nor how he wrought his miricles
as they them selues behelde,
In Egipt and the wonders that,
he did in zoan fielde.
Nor how he turned by his power,
their waters into bloude:
that no man might receyue his drink
at riuer ne at floude.
Nor how he sent them flies & lyce,
which did vpon them cral,
And filled the countrey ful of frogges
to trouble them withal.

Nor

Nor how he did cõmit their fruites
vnto the Caterpiller:
And al the labours of their handes,
he gaue to the grasshopper.
With haile stones he destroyed theyr
so that they were al lost: (vynes
And also their Mulbery trees,
he did consume with frost.
And yet with hailstones ones again
the Lord their cattel smote:
And al their flocks & herdes likewise
with thunder boltes ful hote.
He cast vpon them in his yre
and in his fury stronge:
Displeasure, wrath and angels yl,
to trouble them amonge.
Then to his wrath he made a way,
and spared not the least:
But gaue vnto them pestilence,
the man and eke the beast
He strake also the fyrst borne al,
that vp in Egipt came:
And al that they had laboured for,

within the tentes of Ham.

But for al his owne dere folke,
he did preserue and kepe,
And caried thē through wildernes
euen like a flocke of shepe.

without al feare both safe & sounde,
he brought them out of thral:
Whereas their foes with rage of sea,
were ouerwhelmed al.

and brought them into the bor-
ders of his holy lande:
Euen to the mount which he had pur-
chased with his right hand

And there cast out the heathen folk
and did their land deuide:
And in their tentes he set the tribes,
of Israel to abide.

yet for al thys their god most high,
they stirred and tempted stil,
And would not kepe his testament,
nor yet obey his wil.

But as their fathers turned backe,
euen so they went astray:

Much

Much like a bow that would not bēde
but breake and start away.
And greeued him w their hil altars,
their lightes and with their fire,
And with their pools vehemently,
prouoked him to ire.
therwith his wrath began againe
to kindle in his brest:
The noughtinesse of Israel,
he did so much detest.
Then he forsake the tabernacle,
of Silo where he was
Right conuersant with earthly men,
euen as his dwellinge place.
then suffred he their might & power,
in bondage for to stande,
And gaue the beautie of his folke,
into their enemies hande.
And did commit them to the sword
wrath with his heritage:
th yōge men wer deuoured with fier
maides had no mariage.
and with the sword the priestes also

did perishe euerychone:
And not a widowe left a liue,
theyr faulte for to bemone.
And then the Lord began to wake
like one that slepte a tyme,
Or like a souldiour that had been,
refreshed wel with wyne.
With emerauldes in the hinder partes
he strake his enemies al:
And put them then vnto a shame,
that was perpetual.
Then he the tent and tabernacle,
of Joseph did refuse,
As for the tribe of Ephraim
he would in no wise chuse,
But chose the tribe of Juda
where as he thought to dwel,
Euen the mount of Syon,
which he did loue so wel.
Whereas he did his temple buylde,
both sumptcouslye and sure:
Like to the groūd which he had made
for euer to endure.

Then

Then chose he Dauid him to serue
hys people for to kepe:
Which he toke vp and brought away
euen from the foldes of shepe.
As he did folow the ewes with yong
the Lord did hym auaunce:
To fede his people of Israel,
and his enheritaunce.
Then Dauid with a faithful hart
hys flocke and charge did feede:
And prudently with al his power,
did gouerne them in dede.

Benedic anima mea. Psalm. Spiritus.

To god for all his benefites,
we render thankes eche one:
Who knoweth the frayletie of vs all,
and helpeth vs alone.

My soule giue laude vnto ỹ lorde
my spirite shal do the same:
And al the secretes of my harte
prayse ye hys holy name.

Geue

geue thanks to god for al his giftes
shew not your self vnkinde:
And suffer not his benefites,
to slippe out thy minde.

That gaue the pardon for thy syn,
and thee restored againe:
For all thy weake and frayle disease,
and healed thee of thy paine.

that did redeme thy life from death,
from which thou couldest not flee,
His mercy and compassion both,
he did extende to thee.

that filled with goodnes thy desyre,
and did prolonge thy youth:
Like as the Eagle casteth her byl,
wherby her age reneweth.

the Lord with iustice doth reuenge
al such as be oppressed,
The pacience of the perfect man,
is tourned to the best.

His waies & his cõmaundemẽtes
to Moyses he did showe,
His counsels eke with his consentes,

the Israelytes do knowe.
the Lord is kynd and mercyful,
when synners do hym greue,
The slowest to conceyue a wrath,
and redyest to forgeue.
He chydeth not vs continually,
though we be ful of strife:
Nor kepe our faultes in memorie,
for al our synneful lyfe.
Nor yet according to our synnes,
the Lord doth vs regarde,
Nor after our iniquities,
he doth vs not rewarde.
But as the space is wōderous great
twixt earth and heauen aboue,
So is his goodnes much more large,
to them that doo hym loue,
He doth remoue our synnes from vs
and our offences al:
As farre as is the Sunne ryssyng,
ful distaunce from hys fal.
And loke what pitie parentes dere
vnto theyr chyldren beare:

Like

Lyke pitie beareth the Lord to suche,
as worship hym in feare.

The lord that made vs knoweth our
our moulde and fashion iust: (shape
How weake and fraile our nature is,
and how we be but dust.

And how the tyme of mortal men,
is lyke the withering haye.
Or lyke the floure right fayre in field
that fadeth full soone awaye.

Whose glosse and beautye stormye
do vtterly disgrace: (wyndes
And make that after theyr assaultes,
such blossomes haue no place.

But yet the goodnes of the Lorde
with hys shall euer shall euer stande:
Theyr childrens childzen doe receyue,
his righteousnes at hande.

That thei might kepe their promises
with all theyr whole desier:
And not forget to do the thyng
that he dyd them requyre.

The heauens high are made ȳ seat
and

and fote stole of the Lord,
And by hys power Imperyal,
he gouerneth al the worlde.
ye angels and vertuous men,
laude ye the Lorde I say:
That ye maye both fulfyl his hestes,
and to hys wordes obaye.
His host and eke his ministers,
cease not to laude him stil,
And ye also that execute,
hys pleasure and hys wyl
Let al youre workes in euery place
geue laude vnto the Lorde:
My hart my minde, and eke my soule
shal therevnto accorde.

Ad dominum cum. psalme. cxx.

The good men crye and much lament,
that they so longe doo dwell:
In companye of carnal men,
the sonnes of Ismael.

In

IN trouble and in tyzal,
Unto the Lozd I cal,
And he doth me comfozte:
Delyuer me I say:
From lyers lyppes alwaye,
And tonge of falſe repozte.
How hurtful is the thyng,
Oz els how doth it ſtyng,
The tonge of ſuch a lyer:
It hurteth no leſſe I wene,
Then arrowes ſharpe and kene,
Of hote conſumynge fyze.
alas to longe I dwel,
Wyth the ſonne of Iſmael,
That Cedar is to name:
By whome the folke elect,
And al of Iſaackes ſecte:
are put open ſhame.
Wyth them that dyd peace hate.
I came a peace to make,
and ſet a quiet lyfe,
But when my wozdes were tolde
Cauſeleſſe I was controlde,

By them that woulde haue stryfe.

Ad te leuaui. Psalme. cxxiii.

The poore in spirite wayte for the Lorde,
tyll they some grace attayne:
The proude and wealthy Phariseis,
the symple folke disdayne.

O Lord that heauen doest possesse
I lift vp mine eyes to thee.
Euen as the seruaunt lifteth his,
his maisters handes to see.
As handmaids watch their maistres
some grace for to atcheue: (hands
So we beholde the Lord of God,
til he do vs forgeue.

Lord graunt vs thy compassion,
and mercy in thy sight:
For we be filled and ouercome,
with hatred and despight.

Our myndes be stuffed with greate
the rich and worldly wise, (rebuke
Do make of vs their mocking storke.

the proude doo vs despise.

Beati omnes. psalme. cxxxviii.

God blesseth with his benefites,
the man and eke the wife:
That in his wayes doo rightly walke,
and feare him al their life,

BLessed art thou that fearest god,
and walkest his waye:
For of thy labour thou shalt eat
happye arte thou I saye.
Like fruitful vines on thy house sides
so doth thy wife sprynge out,
Thy children stand like oliue buddes,
thy table rounde aboute.
Thus art thou blest that fearest god
and he shal let thee see.
The promised Ierusalem,
and his felicitie.
Thou shalt thy childres childrē see
to thy great ioyes encreale:

Full

Full quietly in Israel,
to passe their tyme in peace.

FINIS.

Here endeth the Psalmes drawen into Englishe Metre by mayster Sterneholde.

THou hast here (gentle reader) vnto the psalmes that were drawen into English metre by maister Sterne-hold. viii. mo adioyned: not to thentent thei should be fathered on the dead mā, and so through his estimation, be the more highly esteemed. But to chiefely fill vp a place, whiche elles shoulde haue bene voyde, that the boke maye rise to his iuste volume. And partlye for that thei are fruitful and comfortable vnto a christian minde. Wherefore if thou (good reader) shalt accept and take this my doinge in good part, I haue my hearts desyre herein.

Fare wel.

I. H.

Psalmes of Dauid in metre.

Exaltabo te domine. psalme. xxx.

The church the ghostly Israel,
Her Lord and God doth prayse:
Which from the dreade of death and hell,
Doeth her defende alwayes.

ALL laude and prayse with hart and voyce
O Lord I geue to thee,
Which wilt not see my foes reioyce,
Nor triumph ouer me.
O Lorde my god to ther I cride,
In al my paine and griefe,
Thou gauest an eare & didst prouide
To ease me with relefe.
Of thy good wil thou hast cald back
My soule from hel to saue:
Thou dost reliue when strength doth lacke
To kepe me from the graue.
Sing prayse ye saincts that proue & se

The goodnes of the Lorde:
In memorie of his maiestie,
Reioyse with one accorde.
For why his anger but a space,
Doth last and slake againe:
But yet the fauoure of his grace,
For euer doth remayne:
though grippes of grief & pangesful sore
do chaunge vs ouer night:
The lord to ioye shal vs restore,
Before the day be light.
When I enioyed the world at wil,
Thus would I boast and saye:
Tushe I am sure to fele none yll.
This welth shal not decaye.
For thou O Lord of thy good grace
Hadst sent me strength and ayde,
But when thou turndst awai thy face
My mind was sore dismayde.
Wherfore again yet I crie,
to thee O Lord of might,
My god with plaintes I did applie,
And prayed both day and night.

what

what gaine is in m bloud saide I,
yf death destroye my dayes:
Doeth dust declare thy maiestie,
Or yet thy trueth doth prayse:
wherefore my god some pitis take,
O Lord I thee desier:
Do not thus my soule forsake,
Of helpe I thee require.
then didst thou turne my griefe & wo
Unto a chereful voyce:
The mourninge wede thou tokest me
And madest me to reioyce. (fro
wherefore my soule vncessauntlye,
Shal sing vnto thy praise:
My Lord my god to thee wil I,
Geue laude and thankes alwayes.

Exultate iusti. psalme. 15.

To prayse the lorde with ioy they ought
which are accept through fayth
God by hys worde eche thing hath wrought.
Al mens defence decayeth.

YE righteous in the Lord reioyce
It is a semely sight.
That vpright men w thankful voyce
Should prayse the Lord of might.
Prayse ye the lord with harp & song
In psalmes and pleasaunt thinges,
With Lute and instrument among,
That soundeth ofte enne stringes.
Sing to the Lord a song most newe,
With courage giue him prayse:
for why his worde is euer trewe,
His workes and al his wayes.
To iudgement, equitie and right,
He hath a great good wil:
And with his giftes he doth delight,
The earth throughout to fil.
For by the worde of god alone,
The heauens al were wrought,
Their hostes and powers euerichone
His breath to passe hath brought.
the waters great gathered hath he
On heapes within the shore:
And hid them in the depth to be,

As in an house of stone.
All men on erth both least and most
Feare ye the Lord his lawe,
ye that inhabite in eche cost,
Dreade him and stand in awe.
what cõmaunded wrought it was
At ones with present spede,
what he doeth wil is brought to pas,
with ful effect in dede.
The counsels of the nacions rude,
The Lord doth driue to nought:
He doth defeate the multitude,
Of their deuise and thought.
But his decrees continue stil,
thei neuer slake or swage,
The mocions of his minde and wil,
take place in euery age.
O blest are to whom the Lorde
A god and guyde is knowen,
whó he doth chuse with mere accorde
To take them as his owne.
the Lord from heauen cast his sight
On mortal men by dearth:

Cõsidering from his seate of might;
The dwellers of the earth.
the lord I say whose hãd hath wrought
mans hart and doth it frame,
For he alone doth know the thought,
And working of the same.
A king that trusteth in his host,
Shal nought preuaile at length:
The man that of his might doth bost
Shal fal for al his strength
The heapes of horsemen eke shal fail
their sturdie stedes shal sterue:
the strength of horse shal not preuaile
the rider to preserue.
But lo the eyes of god are bent
And watche to ayde the iuste,
with such as feare him to offende
And on his goodnes trust.
that he from death and al distres
May set their soules from dreade,
And if that darth the laude oppresse,
in hunger them to fede.
wherfore our soule doth stil depend

On

Our god our strength and stay:
He is the shielde vs to defende
And driue al dartes away.
Our soule in god hath ioy and game
Reioysing in his might:
For why in his most holy name,
We hope and much delight.
therfore let thy goodnes O Lorde
Stil present with vs bee,
As we alwayes one accorde,
Doe only trust in thee.

Quemadmodum desiderat, psal, xlii.

the faithful soule afflicted here,
Doth sigh complaine and crie:
Unto the Lord for to drawe nere
Whom wicked men defie.

Lyke as the hart doth breth & braye
the wel springes to obtaine:
So doth my soule desier alwaye,
with thee Lorde to remaine.
My soule doth thirst and would drawe

The

The liuing god of might,
O when shal I come and appere,
In presence of his sight.
the teares al times are my repast,
which from mine eyes do slide,
when wicked men crie out so faste,
where now is god their guyde:
For comfort this I cal to minde,
And stretch my strength abrode:
that with the holy I shal finde,
Health in the house of God.
Enioying with a ioyful voyce
There ful quiet and rest:
As with a sort that do reioyce.
And celebrate a feast.
My soule why art thou sad & lower
why troublest me so sore:
trust in the lorde & praise his power,
That doth thy health restore.
when thai my soule in me O Lord,
Doth fainte I thinke vpon.
The land of Iordane and recorde,
the litle hil Hermon.

One

One griefe another in doth cal,
As cloudes burst out their voyce
the floudes of euils that doe fal,
Run ouer me with noyse.
But yet the Lorde of his goodnes,
Doth helpe at al assayes:
wherefore ech night I will not cease,
The liuing god to prayse.
I am perswaded thus to say,
to him with pure pretence:
O Lord thou art my god and stay,
My rocke and my defence.
why do I then in pensiuenes:
Hanging the head thus walke,
while that mine enemies me oppresse,
And bere me with their talke:
For why thei pearse my inward parts
with panges to be abhorde:
whē thei crie out w stubburne hartes
where is thy god thy Lorde:
so sone why dost thou faint & quaile
My soule with payines oppreste:
in thoughtes why dost thy self assaile.

So

So loze within thy breſt:
truſt in the lozd thy god alwayes
And thou the time ſhalt ſee:
to geue him thanks w laude & prayſe,
Foz health reſtozde to thee.

Quid gloziaris. Psalm. xii.

The wicked that the Lozd deſpiſe,
And truſt in wozldlye ſtrength:
With ſuch as vſe deceipt and lyes,
Shalbe deſtroyed at length.

Why doeſt thy tyzant boſt abzode
thy wicked wozkes to prayſe:
Doeſt thou not know there is a god,
whoſe ſtrength doth laſt alwayes:
why doth thy mynde yet ſtil deuiſe,
Such wicked willes to warke:
thy tonge vntrue in fozging lies,
is like a raſoure ſharpe.
Of miſchiefe why thou ſet doeſt mind,
And wilt not walke vpzight:
thou haſt moze luſt taleſ to finde,
then

then bring the truth to lyght,
thou dost delight in fraude & guile
in craft deceit and wrong
thy lips haue lernd the flattering stile
O false deceitful tonge.
therfore shal god thy strength cõfond
And pluck thee from thy place:
thy sede & rotes from of thy ground,
At ones he shal deface.
the iust when they beholde thy fal,
with feare wil praise the Lorde
And in reproche of thee withal
Crie out with one accorde.
behold the mã which would not take
the lord for his defence:
But of his goods his god did make,
And trust his owne pretence.
But I an Olyue fresh and grene
Shal spring and spreade abrode:
For why my trust al times hath been,
Upon the liuing god.
For therfore wil I geue prayse,
To him with hart and voyce:

I wil

I will set forth his name alwayes,
wherein his sainctes reioyce.

Deus venerunt. psalme. lxxix.

Here are set forth the sore assaultes.
The wicked men inuent.
Against gods church which sheweth her faultes
And doth to hym lament.

O Lord the Gentils do inuade,
Thine heritage to spoyle:
Hierusalem an heape is made,
Thy temple they defoyle.
the bodies of thy sainctes most dere
Abrode to birdes they cast:
The flesh of such as do thee feare,
They beastes deuour and wast.
their bloud throughout Ierusalem,
As water spilte they haue:
So that there is not one of them,
To lay their dead in graue.
Thus are we made a laughing stocke
Almost the world throughout:

The

The enemies at vs iest and mocke,
Which dwel our coastes aboute.
wilt thou O Lord thus in thine yre,
Against vs euer fume:
And shew thy wrath as hote as fyre,
Thy folke for to consume:
Upon those people powre the same.
which did thee neuer knowe:
Al such as cal not on thy name
Consume and ouerthrowe.
For thei haue got the vpper hande,
And Iacobs sede destroyed,
His habitacion and his lande,
By them is sore annoyed.
Beare not in mind our former faultes
With spede some pitie show
And ayde vs lord in al assaultes,
For we are weake and lowe.
O god that geuest health and grace,
On vs declare the same:
way not our workes our sinnes deface
For honour of thy name.
why shal the wicked stil alwaye,

To vs ss people dumme:
In thy reproche reioyce and saye,
Where is their god become:
Requier O lorde as thou seest good,
Before our eyes in sight:
Of al their folke thy seruantes bloud
which thei spilte in despite.
Receiue into thy sight in haste,
The clamours griefe and wronge:
Of such as are in prison cast,
Sustaining yrons stronge.
Thy force and strength to celebrat
Lord set them out of bande:
which vnto death are destinate,
And in theit enemies hande.
The nations which haue ben so bold
As to blaspheme thy name:
Into their lappes with seuen folde,
Repay againe the same.
So we thy folke thy pasture shepe,
will praise thee euermore.
And teach al ages for to kepe
For thee like praise in store.

Deus

Deus stetit. psalme. lxxxii.

God doth rebuke the worldlye wyse.
And tel them al theyr due.
To such as wil his wordes despise,
he sheweth shal ensue.

AMid the preasse with mē of might
The Lord him selfe did stande,
To pleade the cause of truth & right,
with iudges of the lande.
How longe saied he wil ye procede
False iudgement to awarde:
And haue respect for loue or mede,
The wicked to regarde,
Where as of due ye should defende
The fatherles and weake,
And when the poore man doth cōtende
In iudgement iustly speake.
yᵗ ye be wise defende the cause
Of poore men in their righte:
And ridde the nedie from the clawes,
Of tyrauntes force and might.
but nothing wil thei knowe or lerne

In vaine to theym I talke,
Thei wil not see or ought discerne,
But stil in darkenes walke.
wherefore be sure the time wil come
Sence ye such waies do take:
that al the earth from the bottome,
My might shal moue and shake.
I had decreed it in my sight,
As goddes to take you al,
And children to the most of might,
For loue I dyd you call.
But not withstanding ye shal dye,
As men and so decaye:
Like tyrauntes I shal you destroye
And plucke you quite awaye.
Up Lord & let the strength be knowen
And iudge the worlde with might:
For all nacions are thyne owne,
To take them as thy right.

Lauda anima mea, psalme, cxlvi.

A praise of god in him alone,
Al folke shoulde hope and trust,

And

And not of worldly men of whome,
The chiefe shal turne to dust.

My soule praise thou ỳ lord alwaies
My god I wil confesse:
while breath & life prolong my daies,
My mouth no time shal cease.
trust not in worldlye princes then,
Though thei abounde in wealth;
Nor in the sonnes of mortal men,
in whome there is no health.
For why their breth doth sone depart,
To earth anone they fal:
And then the counsails of their harte
Decay and perishe al.
O happie is that man I saye,
whome Jacobs God doth ayde:
And he whose hope doeth not decaye,
But on the Lorde is stayed.
which made the earth & waters depe,
The heauens high withal:
which doth his word & promise kepe,
in trueth and euer shal.

wi'

with right alwaies he doeth procede,
For such as suffer wronge,
The poore and hungrie he doth feede
And leuse the fetters stronge.
the lord doth ease the blind with sight
The lame to limines restore:
The lord I say doth loue the right,
And iust man euermore.
He doth defende the fatherlesse,
The straunger sad in harte:
And quite the widow from distres,
And al yl wayes subuerte.
Thy Lord and god eternally,
O Syon stil shal raygne:
in time of al posteritie,
For euer to remayne.

Finis.

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